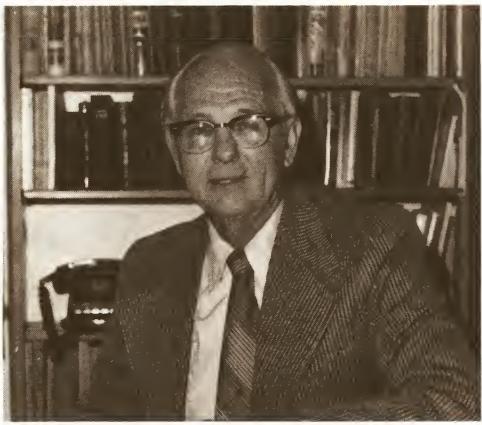


REFLECTIONS

Washington Bible College / Capital Bible Seminary

CBS AND MINISTRY

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George A. Miles, President

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Editor: Robert T. Evans
Managing Editor: Neil A. Holliker
Seminary Editor: Todd S. Beall
Alumni Editor: Carol L. Potter
Copy Editors: Chip L. Grieppma
 Kenneth G. Mauger
Graphic Designer: Alen M. Edgar
Photography: Kevin S. Lawrence

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ABOUT OUR COVER

Charles B. Hanshew is a graduate of both Washington Bible College and Capital Bible Seminary. His very successful ministry in a unique situation is profiled on pp. 8-9.

PRESIDENT'S PERSPECTIVE

What Makes A Good Servant of the Lord?

The word translated "servant" in the New Testament is the Greek word "doulos." The word can be translated "slave" or "bondman," one who has been purchased and is solely the possession of another. As such he is completely under the authority of a master. The following New Testament writers ascribed the title of "doulos" to themselves:

Romans 1:1	Paul, a servant of Jesus Christ
James 1:1	James, a servant of God and of the Lord Jesus Christ
2 Peter 1:1	Simon Peter, a servant and an apostle of Jesus Christ
Jude 1	Jude, the servant of Jesus Christ
Revelation 1:1	The revelation of Jesus Christ . . . unto His servant, John

First, the relationship of the servant is defined. These New Testament writers used the title of "doulos" as their identification with, and their relationship to, Jesus Christ. It speaks of their submission, complete obedience, and satisfaction. It carries the meaning of humility and could only be used in view of their love for Him. Their sole desire was the honor and glory of their Master.

Second, the title of "doulos" gives authority to the servants' writing and preaching. These men were but messengers and mouthpieces for their Master. What they wrote was from God and carried the authority of God. Our New Testament is no better than other religious writings if it is not "inspired of God." Paul said, "we are ambassadors for Christ." They proclaimed God's truth.

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Third, a slave becomes bold when he has the delegated authority of his master. Because of the high privilege of serving the highest authority in the universe, the disciples were bold and fearless. "We ought to obey God rather than man." "Now when they saw the boldness of Peter and John . . . they marvelled and they took knowledge of them that they had been with Jesus." Acts 1 reveals that the ability and boldness to witness was provided by the indwelling Holy Spirit. The truth is evident. Men under the control of the Holy Spirit have no choice but to witness. The will of their master was the only matter of importance.

Fourth, the "doulos" is expendable. A slave was but for one purpose, and that was to do his master's will. The slave had no rights, no will of his own. There could be no selfish motive. Notice these statements by Paul:

"To know the fellowship of His suffering . . ."
"I count not my life dear . . ."
"I am now ready to be offered."
". . . for I am ready, not to be bound only but also to die at Jerusalem for the name of the Lord Jesus."

Fifth, the delight of the slave is to hear the approval of his master. The apostles were convinced they were in the will of God and God was accomplishing His purpose through them. It was their delight to look forward to physical death so they could receive the prize. Otherwise, how could Paul say, "to die is gain" and "my departure is at hand . . . henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge shall give me at that day . . .?"

As we think of our relationship to the Lord Jesus Christ, how appropriate it is that we should use the word "doulos." Paul tells us, "ye are bought with a price, therefore glorify God in your body." It is the highest honor that we should be His servant as well as the greatest privilege. Recognizing this precious relationship, let us respond by daily yielding ourselves to His control, walking in His will, and being obedient to His Word. By this we will give evidence to the world that we rightfully carry the title "doulos" of our Lord Jesus Christ.



WHY I AM SPENDING MY FURLOUGH IN SEMINARY

by Don C. Fanning

The dimly lit room was tense with excitement as the questions continued. Sitting around the small living room in the heart of metropolitan Bogota twelve college students were seeking reality and truth. For years most of them had been living in the illusionary world of drug ecstasies. All were Catholics, though some had tried Adventism, Eastern Religions, or Charismatic groups, which had left them more disillusioned than ever.

"How do you know the Gospel is true?" asked a bearded medical student from Colombia's National University. All eyes shifted toward a missionary directing the Bible study. Knowing that a shallow, superficial answer would turn them away from further seeking and questioning, the answer was carefully worded. Eventually eight of the twelve would come to know Christ as their personal Savior. Several quickly learned to witness for Christ and grew to desire more training. The Bible institute seemed to be the answer.

To appreciate what happened next it must be understood that most mission work is done among lower classes and poor families where higher education is a rare possibility. Thus Bible institutes are generally geared for the secondary level. Many students, however, have not completed a high school education. Mixing university students into the same classes quickly created problems: to which educational level do you teach? Giving extra work to the advanced student only created jealousy and hard feelings. Frequently discouragement occurred in the minds of the advanced student. Something different had to be done. A seminary was needed.

Historically the most receptive peoples on the mission field have been the primi-

tive peoples, the lower classes, and in general, those who had little to lose and everything to gain by becoming Christians. Thus missionaries have needed little more than a Bible college background. As the Gospel penetrated into the professional classes and especially the university campuses, a more sophisticated missionary was needed. Evolution became an issue, philosophies from humanism to nihilism had to be faced, and answers from the Scriptures had to convince minds of thinking (not passive) searchers for the truth.

I had gone to the field with Bible college training, which was followed by two years of specialized training in aviation and then linguistics. Jungle survival techniques, dentistry, and emergency paramedical training were quickly picked up. Elements of cultural anthropology were applied to the toughest of cross-cultural communication problems: the technological American missionary versus the jungle-wise tribal animist. Somehow a seed was planted, a few churches begun, before the governmental pressures obligated us to close our jungle base along the Colombian-Brazilian frontier.

In Bogota, teeming capital of Colombia with 5.5 million inhabitants, mission work was entirely different from the jungle. No longer was illiteracy a major problem; now it was the problem of knowing too much: Marxism, Eastern religions, or criticism of Americanism. No longer were jungle dangers the problem; it was thievery and kidnapping (civilized crimes). No longer was the missionary automatically respected simply because he was American and willing to live in the jungle; now each individual's confidence had to be gained through evident concern, sincerity, and dedication. No longer could

churches be built with materials cut from the jungle; now they had to be purchased with cash at the neighborhood building supply store. Costs became prohibitive, loans were impossible, and inflation dissolved any savings into vapor. Finally, a loan fund was developed by selling our plane, and a building was secured for a church, Bible institute, and pastoral residence. Urban church planting demanded a different approach and a thoroughly trained missionary.

If college-level students and professional people are going to be trained for the Gospel ministry, the American missionary needs the best of undergraduate training and at least a master's level of graduate/seminary training (M.A., M.Div., or Th.M.). Writing programmed courses for theological education by extension, handling biblical passages clearly, setting up courses, translating materials, and teaching the Scriptures with confidence all come within the realm of possibility to the well-prepared missionary. Today such preparation is becoming urgent on the mission field. The sooner and the better the national pastor or teacher is trained to handle the Scriptures for himself, the more quickly the churches will respect their leaders and become truly indigenous.

Mr. Fanning has served 12 years with the Association of Baptists for World Evangelism in Colombia, South America. He holds the B.A. from Bob Jones University, the M.A. from Pensacola Christian College, and is now completing the Th.M. from Capital Bible Seminary. He also functions as the Missionary-in-Residence at Washington Bible College.

Βίβλος γενέσεως Ἰησοῦ Χριστοῦ, σιοῦ Δαρβίδ, ὁ Αβραάμ.
 Ἀβραάμ ἐγέννησε τὸν Ἰσαάκ. Ἰσαάκ δὲ ἐγέννησε
 Ἰακώβ· Ἰακώβ δὲ ἐγέννησε τὸν Ἰούδαν καὶ τοὺς ἄδει
 αὐτοῦ· Ἰούδας δὲ ἐγέννησε τὸν Φαρὲς καὶ τὸν Ζαρὰ
 Θάμαρ· Φαρὲς δὲ ἐγένησε τὸν Ἐσρών· Ἐσρών δὲ ἐγέν
 ον τὸν Ἀράμ· Ἀράμ δὲ ἐγένησε τὸν Ἀμιναδάβ· Ἀ
 μιναδάβ δὲ ἐγένησε τὸν Νασσών· Νασσών δὲ ἐγέν
 ον τὸν Σαλιών· Σαλιών δὲ ἐγένησε τὸν Βούζ ἐκ τῆς
 Βούζ δὲ ἐγένησε τὸν Ὁβήδ ἐκ τῆς Ρούθ·
 Ἃμιναδάβ δὲ ἐγένησε τὸν Ιεσσαῖ· Ιεσσαῖ δὲ ἐγένησε τὸν
 Βασιλέα.

SEMINARY TRAINING & BIBLICAL EXEGESIS



by Thomas R. Edgar and Homer Heater, Jr.

The Church today needs to speak with an authoritative voice because her teachings are being challenged on every level. However, if she is to speak with that authoritative voice, she must be able to speak from the authority of Scripture. The means to that end is biblical exegesis, the science of understanding the Word of God through the biblical languages. Capital Bible Seminary places priority on training men to be sound exegetes of the Scripture so that they can provide relevant exposition of God's Word to today's needs. Some of the reasons for that emphasis are now set forth.

Exegesis enables the preacher to know the Word in the words God used. The preacher, to communicate the content of the revealed Word of God, needs to be able to expound the vocabulary of the Old and New Testament. This is one of the most fruitful approaches to the Scripture and most readily accessible to the busy pastor. Such great words as *covenant*, *peace*, *Day of the Lord*, and *servant* take on many hues when studied in the original.

Someone may say, "But I can get those out of the Bible dictionary and Old Testament theologies." True enough, but the pastor or Bible teacher who does not know the languages is always at the mercy of others since he does not have the control of Hebrew or Greek to check out the validity of their conclusions.

How much more significant do the Old Testament names become when they are learned within a Semitic cultural setting rather than as "nonsense syllables." These names are all richly significant in the Hebrew: Adam, "man/ground"; Eve, "life"; Cain, "acquired"; Abel, "travail"; Seth, "placed." A knowledge of Hebrew would have indicated the play on the name Jacob by his brother, Esau. When Jacob was born (Gen. 25:26), he was called "heel catcher." Esau played on that name by saying, "You have indeed caught my heel." Many expositors have followed Esau's interpretation of the name rather than his parents'. Each of Jacob's twelve sons is given

Dr. Edgar is Professor of New Testament Literature and Exegesis at Capital Bible Seminary where he has taught since 1970.

Dr. Heater serves as Professor of Old Testament Literature and Exegesis and is the Academic Dean of the Seminary. He has been on the faculty since 1969.

a name with significance, and in the Patriarchal blessing of Genesis 49, plays are made on those names. How can we avoid those "sign" names given to Isaiah's sons, Maher-shalal-hash-baz and Shear-jashub? The King James Version transliterates them while the New American Standard Bible translates them, but the preacher of the Word needs to know the Hebrew behind them to get the full significance.

Every language has its puns or plays on words. At this point, Hebrew becomes essential because puns are almost impossible to translate. A case in point occurs in the inaugural vision of Jeremiah (1:11-12). The English text says, "What do you see, Jeremiah? And I said, I see a rod of an almond tree." To which the Lord replies, "You have seen well, for I am watching over my word to perform it." The connection between these two statements is completely lost to the English reader, but the one who prepares his sermons with reference to the Hebrew text will note that the Hebrew word for almond tree is *shaked* and the word for watching in verse 12 is *shoked*. Therefore, God is making a pun on the word for almond tree to get across His point of impending judgment. This example could be multiplied.

Exegesis enables the preacher to discern carefully the truths of Scripture. Since accurate interpretation of the Scripture requires knowledge and use of the original languages, this, of course, means there can be no precise exegesis without knowledge of the languages. For example, one often hears the statement "ever learning and never able to come to the knowledge of the truth" (2 Tim. 3:7) applied to the false teachers of verses 2-6. This seems reasonable and appears to be a definite possibility in the English text. However, it is obvious to one who can read Greek that this is not a possibility. The expressions "laden with sins," "led away by divers lusts," "ever learning" and "never able to come to the knowledge of the truth" are all translations of participial phrases in which the participles are feminine. Therefore, all these expressions refer to the women in verse 6. The masculine demonstrative pronoun in verse 8 indicates that the false teachers are discussed in that verse. This is not a matter of difficult interpretation, but a simple element of Greek grammar. Although it is simple, who can definitely determine that 2 Timothy 3:7 refers to the women of the previous verse rather than to the false teachers of the overall context, unless he knows Greek?

Another example where a knowledge of the rudiments of Greek grammar helps is 2 Thessalonians 1:7. "And to you that are af-

flicted rest with us, at the revelation of the Lord Jesus from heaven . . .” The precise thrust of the term *rest* is difficult to ascertain from the English text. In the English it could be a verb, yet this is not so in Greek. The term *rest* is a noun. It parallels *affliction* in the previous verse and is to be recompensed to us when the Lord comes. The Lord will repay affliction to the persecutors, and repay rest to believers when He comes.

In the Old Testament, the Hebrew language has a number of unique ways of expressing intensity or continuity. Failure to understand the Hebrew will result in failure to understand the biblical text. In Genesis 2:17 God says, “In the day you eat from it [the forbidden fruit] you shall surely die.” The Hebrew makes the prospect of dying very emphatic by repeating the word for dying. It is the finite form and an infinitive. Some people have argued that this teaches two kinds of death -- spiritual and physical. Now death does have those two aspects, but that teaching cannot be derived from this Hebrew phrase. The very same expression occurs in Judges 13:22 where Manoah says to his wife, “We shall surely die, for we have seen God.” Manoah was concerned only with physical death.

This construction is used to throw emphasis on the idea in the verb, as can be seen when David uses a series of these forms in 1 Samuel 20:6, 7: “If your father misses me *at all*, then you say David *begged* me to go to Bethlehem . . . but if he becomes *furious* . . .” Each of the italicized phrases represents this particular construction.

Continuity is expressed by the repetition of certain words such as “going” or “returning.” The flood waters, for example, in Genesis 8:3 are said to be “going and returning,” which is a Hebrew idiom for “continually receding.” God says of the prophets, “I arose early and sent,” which means “I sent diligently.”

We believe that God gave the land of Palestine to Israel as an irrevocable covenant. The Deuteronomic covenant teaches that disobedience to God’s covenant will result in punishment and even being driven from the land -- but the land will yet be Israel’s. This is a very important issue in light of current events. Others teach that the promise to Abraham was conditioned upon obedience and, since the Jews disobeyed, there is no future for them in God’s plan. But if Genesis 12:1-3 is linked with 12:7 and 15:18-21, it can be seen that the only condition of Abraham’s covenant was that he leave the land of Ur. The Hebrew construction in Genesis 12:1-3 is called an indirect volitive chain. This simply means that the sentence begins with an imperative, “get out,” and continues with other forms of the volitive linked with the “and” sign. The rest of the forms are purpose or result -- in this case, result. God thus says, “Get out, with the result that I will bless you,” etc. The only condition has been met; all the other statements are assured results. Consequently, the entire covenant with Abraham is unconditional, including the promise of the land. The Jews are presently in dispersal because of unbelief, but one day they will be restored to the land promised to Abraham.

Exegesis enables the preacher to understand the Semitic background of both the Old and New Testaments and the influence of Greek thought in the New Testament. The word *Semitic* is usually used of the Jews, but the entire eastern section of the Mediterranean world in biblical and modern times is considered Semitic. The Arameans, Canaanites, Moabites, Assyrians, and Babylonians all spoke dialects of the Semitic language. In modern times, all of these geographic entities, including Egypt, speak dialects of Arabic, also a Semitic language.

When Alexander the Great, in the fourth century before Christ, brought his western language to the east, *Koine* Greek became the trade language of the world. Even so, Greek became foreign garb for Semitic thought for the Jews. Consequently, there are what are

called Semitisms in the Greek New Testament.

Christ and the apostles came from the Galilean region of Palestine. Their language was Aramaic, a sister language to Hebrew. Even though Hebrew was spoken, at least in southern Palestine, Aramaic was spoken commonly in Palestine. A number of Aramaic expressions show up in the Greek New Testament such as: *talitha cumi, racha, eloi, eloi, Cephas, maranatha, and abba*. The Apostle Paul spoke both Aramaic and Hebrew. He was able to read the Hebrew Scriptures and to make his own translation of them into Greek.

All of this is to say that, even for the New Testament, an understanding of the Semitic culture is needed to have a correct perspective on its teachings. How much more this is true for the Old Testament. Since language is the best avenue into a people’s culture, it is absolutely essential that the preacher of the Word know both Hebrew and Greek.

Exegesis enables the preacher to tap the best of biblical scholarship. Many commentaries on a popular level are very helpful to the student of Scripture. However, the best commentaries are those which delve into the Hebrew and Greek to arrive at the original intent of the author. Thus, the interpreter who does not know the biblical languages not only has to accept someone else’s interpretation of the Bible, he cannot use the best second hand authorities. In other words, he cannot really study the Bible for himself but is reduced to accepting others’ interpretations without possessing the accurate knowledge to judge the correctness of even the interpretation, much less the passage itself. There are many excellent tools for both Old and New Testament studies today, but they are inaccessible to those who have not mastered the languages of the Scripture.

Exegesis enables the preacher to uphold biblical doctrines by being able to refute the positions of the cults and modern liberalism since many of these groups use the original languages to uphold their false positions. The Bible-believing minister who is ignorant of the languages of Scripture cannot defend the faith effectively against the modernist who does know or even merely *claims* to know the languages. Once the issue is pressed in debate, the unbelieving minister can state “but your authority, the Bible, says in the original . . .” The believer who does not know the language, if he is able to continue the battle at all, is then forced to abandon the real authority, the Bible, and flee to theologians and commentators for support: a weak posture, to say the least.

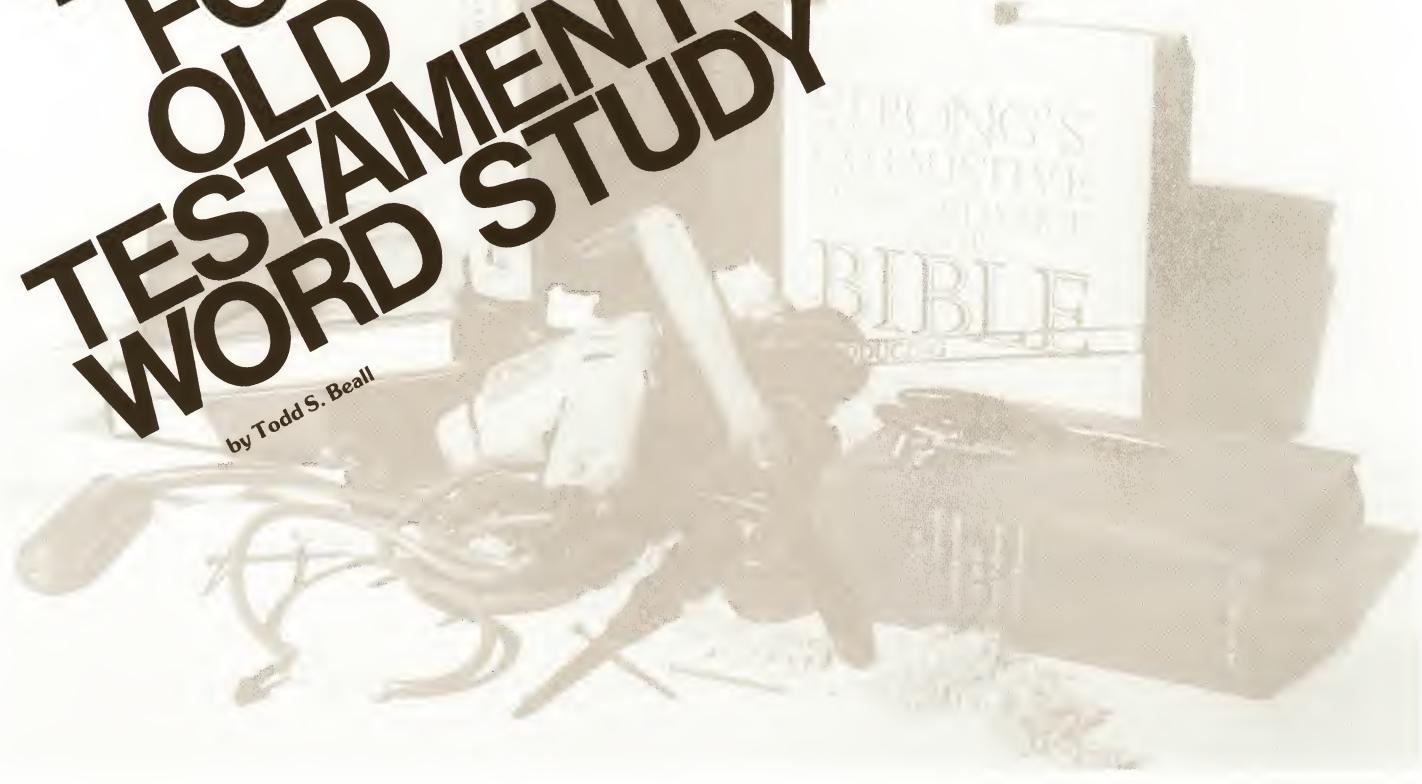
Many cults have grown up around misinterpretations of the Scripture. Quite often, cultists love to quote from the Hebrew or Greek as if they were authorities in it. It is imperative that the preacher be able to respond on the language level. Usually, the ignorance of the cultists becomes obvious when they are confronted with a Hebrew or Greek text.

Exegesis enables the preacher to deal with the myriad of translations available today. Most Bible studies and churches will have a large number of translations available with crucial words often translated in different ways. If the teacher does not have a grasp of the language, he is at the mercy of the translator. If he knows Hebrew and Greek, he can respond with the options of translation and then choose the best one.

Every translation requires interpretation, and, therefore, the many translations themselves are evidence of the need for the languages. No two English versions agree in every detail. Various renderings of 1 Corinthians 7:16 in several versions will illustrate this problem.

TOOLS FOR OLD TESTAMENT WORD STUDY

by Todd S. Beall



For those whose Hebrew is rusty or non-existent, there are tools available which can be of immense benefit for Old Testament word study. Similar works have existed for some time to aid the pastor or layman in New Testament study, but it has only been in the last few years that a number of excellent Old Testament study tools have been made available. First, we shall list those tools which any serious Bible student will find profitable; then, those tools which require some knowledge of Hebrew will be discussed.

Tools Not Requiring Knowledge of Hebrew

A good complete concordance, such as Strong's or Young's, is invaluable to Old Testament word study. While both concordances enable one to correlate the English word (King James Version) with its Hebrew equivalent, the *Strong's Exhaustive Concordance of the Bible* (Abingdon; \$19.95) is preferable, since the numbering system it uses to identify the Hebrew word is utilized by several other Old Testament tools, most especially *The Englishman's Hebrew and Chaldee Concordance of the Old Testament* (Baker, 1980; \$16.95). The old *Englishman's Hebrew and Chaldee Concordance* lists all the occurrences of a given Hebrew word in the Bible, but was previously unusable by a person not knowing Hebrew. Now, however, with the "new" Englishman's, this difficulty is solved, since each entry is keyed according to the numbering

system in Strong's. Thus, for example, suppose one is studying Genesis 48:16, and desires to understand better the particular Hebrew word which is translated "redeemed." He would simply turn to "redeemed" in *Strong's Exhaustive Concordance*, locate the reference (Gen. 48:16), and note the number to the right of the reference (in this case, 1350). He could then go to *The Englishman's Hebrew and Chaldee Concordance of the Old Testament*, locate word number 1350 (Hebrew *gā'al*), and trace all the occurrences of the word in the Old Testament.

For those who prefer to have the results of a word study summarized for them (rather than go through the profitable, but tedious, concordance study outlined above), several expository dictionaries have recently been published. The best of these for those not familiar with Hebrew is *Nelson's Expository Dictionary of the Old Testament* (Nashville: Thomas Nelson, 1980; \$16.95), edited by Merrill F. Unger and William White, Jr. This work, arranged by English word order, presents about 500 of the most significant terms of the Old Testament, explaining the meaning and usage of each term. Thus, for example, under "redeem" are given the three Hebrew words (*gā'al*, *pādāh*, and *kāphar*) which this English word translates, and their particular nuances.

Tools Requiring Some Knowledge of Hebrew

A tool which is most profitable for those who have some knowledge of Hebrew is an interlinear Old Testament. Interlinear New Testaments have been published for many years, but interlinear Old Testaments have only recently been published. The only

Mr. Beall has been a faculty member at Capital Bible Seminary since 1977. He is the Registrar and Assistant Professor of English Bible and Theology.

complete interlinear of the entire Bible to date is *The Interlinear Hebrew Greek English Bible* by Jay Green (Associated Publishers and Authors, 1979). The four-volume edition of this work (\$59.95) contains the Old Testament in the first three volumes, and the New Testament in the fourth. The English translation, by Jay Green, is a modified King James. There is also a one-volume edition (1980; \$39.95) available, about the size of a large concordance. This one-volume edition, however, is not recommended, since the print size is too small (two pages of the four-volume work are crammed into one page of the one-volume edition). Finally, the first volume of a projected four-volume work, *The NIV Interlinear Hebrew-English Old Testament*, edited by J. Kohlenberger III (Zondervan, 1979; \$17.95), has recently been published. Its format is much more pleasing to the eye than Green's interlinear, and it has the further advantage of using a well-known English translation (the New International Version) rather than Green's modernized King James. It is, however, much more expensive, and only volume one is currently available.

Several helps are available to enable one whose Hebrew is weak to work through the Hebrew text more rapidly. Brown, Driver, and Briggs' Hebrew Lexicon (BDB) is an old standby, but is somewhat difficult to use, because words are grouped under their three-letter verb root, rather than in strict alphabetical order. Now there exists an *Index to the Brown, Driver, and Briggs' Hebrew Lexicon*, edited by B. Einstpahr (Moody, 1976; \$19.95), which contains every reference to BDB arranged by chapter and verse. Thus, for a particular verse, one is given a list of the words referenced by BDB, together with the page and column number in BDB where each word is discussed, and a brief definition of each word. Though the work is marred by a surprising number of errors, it is still a helpful time-saver for the busy pastor. Another helpful work is *A Reader's Hebrew-English Lexicon of the Old Testament* (Zondervan, 1980; \$9.95 for vol. 1), edited by T. A. Armstrong, D. Busby, and C. Carr. This work is similar to S. Kubo's *A Reader's Greek Lexicon of the New Testament*. Only volume one (Genesis-Deuteronomy) has been published thus far. The work lists all words which occur fifty or fewer times in the Old Testament in verse-by-verse order; gives a brief definition of each word; indicates the frequency of occurrence of each word in the particular book and in the entire Old Testament; and gives the page number in BDB where the word may be found.

A new *Theological Dictionary of the Old Testament*, edited by G. J. Botterweck and H. Ringgren (Eerdmans; \$18.95 per volume) is also in the process of being published. Four volumes (out of a projected ten) are currently available. This work is similar to G. Kittel's *Theological Dictionary of the New Testament*, providing a relatively thorough, albeit theologically liberal, discussion of every important Hebrew word.

For those who are unable to afford or wade through the *Theological Dictionary of the Old Testament*, a brand new publication should be available by the time you read this article. It is *A Theological Wordbook of the Old Testament*, edited by R. Laird Harris, Gleason L. Archer, and Bruce L. Waltke (Moody, 1981; \$29.95 for 2 vols.). This work's two volumes contain over 1400 articles written by 43 Old Testament scholars. All words of theological significance are discussed, and brief definitions of all other Old Testament words are given.

Admittedly, a maze of books has been introduced with only a brief amount of space given to each. But it is hoped that all who read this article will recognize the importance of Old Testament study, and will be enabled by some of the tools mentioned here to delve deeper into the riches of the Old Testament. For further information on any of the books mentioned here, contact the Washington Bible College Bookstore (301-552-1400, x-266). 

"Seminary Training and Biblical Exegesis"
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Think of it; as a wife you may be your husband's salvation: as a husband you may be your wife's salvation. (*The New English Bible*)

Wife, how do you know whether you will save your husband? Husband, how do you know whether you will save your wife? (*The Revised Standard Version*)

And after all how can you, who are a wife, know whether you will be able to save your husband or not? And the same applies to you who are a husband. (*The New Testament in Modern English*, by J. B. Phillips)

For, after all, there is no assurance to you wives that your husbands will be converted if they stay; and the same may be said to you husbands concerning your wives. (*The Living Bible*)

The differences indicated by the above translations are not only large, but convey two or more completely different meanings. The fact is that one of the four is fairly literal and the others are based on the translators' interpretation of what the verse means. In this case there is no real problem in determining the most accurate translation if one knows New Testament Greek. Since the modern minister is often faced with a congregation carrying a number of different versions, many of which not infrequently contradict each other, he must be able to decide between the renderings and inform his people why. Such variation are frequent rather than exceptions. For example, 1 Corinthians 7:36 presents a similar situation:

But if a man has a partner in celibacy and feels that he is not behaving properly towards her, if, that is, his instincts are too strong for him, and something must be done, he may do as he pleases; there is nothing wrong in it; let them marry. (*The New English Bible*)

But if any man feels he is not behaving honorably toward the woman he loves, especially as she is beginning to lose her first youth and the emotional strain is considerable, let him do what his heart tells him to do -- let them be married; there is no sin in that. (*The New Testament in Modern English*)

Someone must be able to decide between various translations, using the authority of the Greek or Hebrew, and to clarify the issue for the layman. The fact that the versions do not agree is evidence that no translation is perfect. In addition, since it is necessary, in many places, to interpret when translating from one language to another, what minister worthy of the name desires to be at the mercy of some of the unbelieving scholars connected with a number of the more modern versions? The issue is actually that of first-hand knowledge versus second-hand knowledge. Anyone who loves the Lord and relies upon the Bible as the final authoritative guide to all of his life and ministry should desire first-hand knowledge of the Bible.

Care must be taken at this point to say that God through the centuries has greatly used men and women who know nothing of either Greek or Hebrew. The issue of this article is, however, that the minister who does not know the biblical languages can *never* preach or teach with the same authority as the minister who does know the languages. All of the above reasons enter into this. Authority must not be confused with dogmatism. Anyone can be dogmatic, even ignorantly so. Only the one who exegesis in the original language can know that he is correct from first-hand original study of the Bible text itself and, therefore, speak with authority. The individual who must rely ultimately on commentators or others can never speak with first-hand authority. Many ministers today are sound doctrinally because of their exposure to sound teachers and commentaries, but the more men in the ministry who are thoroughly trained in the proper exegesis of Scripture, the better and stronger the church will become. 

For further information on how our seminary can assist your goal in ministry, please write or phone: Capital Bible Seminary, 6511 Princess Garden Parkway, Lanham, MD 20801 (301)552-1400.

CHARLES B. HANSHEW

Rev. Charles B. Hanshew has been the pastor of Independent Bible Church in Martinsburg, West Virginia, for the past 13 years. He received his B.A. degree from Washington Bible College in 1963 and the Th.M. from Capital Bible Seminary in 1966. His ministry is unique in that after completion of his college and seminary education, he returned to his home church to serve as pastor. For many graduates such an arrangement would never work, but in this instance Pastor Hanshew has been God's man in God's appointed place. Among our graduates his ministry has been truly outstanding, and as part of this special seminary issue of Reflections Pastor Hanshew answers our questions about his unusual and successful pastorate.

Reflections: How did you come in contact with Independent Bible Church?

Hanshew: I first came in contact with the church about 30 years ago. This is the church I attended as a boy. I became a member later as a teenager, and it is the only church I have really known.

God's man for God's place

Reflections: Did you have any apprehension about becoming pastor of your home church?

Hanshew: Not really. I was very active and faithful in the church when I was a young person and was asked to be the Sunday School superintendent at age 16. The congregation seemed to have confidence in me from that time on and helped me financially through college and seminary. I received a unanimous vote to be their pastor.

Reflections: What was the status of the church in 1967?

Hanshew: It was a "converted" church. We met in an old garage "converted" into a church building. The congregation, numbering about 60, was converted for the most part, too. At that time the income was about \$10,000 per year and the





church was having financial difficulties. My salary had to be reduced from that of the previous pastor. Although there was some interest in missions, there was no systematic program of support or regular emphasis. It was a struggling church.

Reflections: Do you have any special emphases in your ministry?

Hanshew: Yes -- Bible! My primary emphasis has been Bible exposition with systematic teaching and preaching. I normally preach through a book verse by verse in every service. Also, I have tried to have a ministry for the whole family. This is certainly one of the strong points of our church and is why we have so many young families. When we came in 1967 there was not even a nursery for infants. Another vital part of our ministry is missions with some type of exposure in almost every service. As a result we presently support 28 missionary families and organizations serving in 11 countries. Music is also an important aspect of our total ministry. We have an excellent musical program under the direction of my wife, Grace, with ministries which include children from age four through adults. In summary, our church is known for its Bible teaching, good music, missionary vision, and family emphasis.

Reflections: What single factor do you feel has contributed most to the growth of IBC?

Hanshew: The plain and practical Bible teaching and preaching. The responses on our membership application verify this.

Reflections: Do you have many who have gone from the church to serve the Lord?

Hanshew: We have had more than 40 attend Bible college and seminary. At the present time I believe we have 22 of our own people in some type of ministry.

Reflections: Are there plans for future expansion?

Hanshew: Yes. We are in the planning stages right now for future facilities. We own 37 acres of property, so there is plenty of room for growth.

Reflections: Is there a challenge for young men in the pastorate today?

Hanshew: I believe there is a great need for strong, authoritative preaching and teaching in an expository manner. People are hungry for the Word and will travel miles to hear it. We have faithful members who travel as far as 50 miles one way. I would challenge young pastors to give their lives to a particular church instead of looking and hoping for some place bigger and better. Do not be easily discouraged, for there are great spiritual rewards in a long pastorate. A verse that has been a constant challenge to me since my first year at Washington Bible College is 1 Samuel 12:24, "Only fear the Lord, and serve him in truth with all your heart: for consider how great things he has done for you." ¶

FAMILY FOCUS

The News and Needs of the WBC / CBS Family



MEXICO TEAM

From December 16-31 eleven WBC students joined 340 other college students from the USA, Canada, and Mexico for an Operation Mobilization Crusade in Monclova, Mexico. They conducted door-to-door Bible distribution and literature evangelism culminating in city-wide rallies which saw 250 decisions for Christ. Pictured are (front) **Samuel Warren, Carolyn Blocker, Jung Park, Carol Williams, Linda Kisby, Bernard Fuller, team leader**;(back) **Kyle Austin, Ted Whitman, Daniel Allotey, Donald Stone, and George Pezdritz.**



NIGERIAN GRADUATES

The Bible and Missionary Theological College graduated four students on December 13. It has been the privilege of WBC to work with this training institute, providing academic direction and instructors. We commend this work and these four graduates to you for your prayers and financial support. BMTC is a ministry of the Christian Witness Team, an indigenous work directed by Joshua Ekpikhe.

RUTH MILES MEMORIAL

The new student center in the Wagner Auditorium complex will be named in memory of **Mrs. Ruth E. Miles**. To date friends have contributed almost \$30,000 in her memory. The dedication will be conducted March 20 at 6:45 p.m.



EQUIPPED TO SERVE

On December 20 eleven WBC students received their Bachelor of Arts degree in the field of religious education. The commencement exercises were held in the chapel and the address was delivered by Rev. James S. Schuppe, Academic Dean of the College. A reception was held in the College lounge honoring the graduates who were **Ernest Baker, Jr.** from Maryland; **Edward Arnold**, IN; **Philip Kitur**, Kenya; **Rose Rapinchuk**, IL; **Andrea Zinkus**, MI; **Evelyn Long**, MD; **Susan Hoey**, PA; **Victorie Trabue**, MD; and **Audie Gaddis**, MD. Graduating in absentia were **Charles Bing**, TX; and **Mark Richardson**, FL.

FAYE SCHEY REMEMBERED

Mrs. Faye Schey was for many years a faithful member of our Prayer Steward Fellowship, Women's Auxiliary, and a close friend. When WBC was located in Washington she and her sister, Nellie Overhulser, attended many Adult Education classes. She contributed generously to the needs of students and the needs of WBC and CBS. She went home to be with the Lord May 15, 1979, and on December 16 the College received a very generous and timely gift from her estate. It allowed construction on the Wagner Auditorium to continue. In appreciation and as a testimony to a godly life, the reception office will be dedicated to the memory of Mrs. Schey.

HOLY LAND STUDY TOUR

"I never thought I would ever be here." "What a great time . . ." These were just some of the exclamations of the 47 alumni, friends, and students who visited the Holy Land. On December 29 the group began a seventeen-day study tour visiting Jordan, Israel and Egypt. The tour was conducted by Willis Bishop, Professor of Old Testament, and Bob Evans, Director of Public Affairs. Why not plan to be a part of the next tour!

SOUFIANE SELECTED ALL-STATE

Youssef Soufiane was selected to the First Team All-Maryland Division II and III Soccer Team for the 1980 season. Last year Youssef was a second team selection. The Division II and III schools comprise all the soccer playing institutions in the State of Maryland with the exception of the University of Maryland. Youssef was also the leading goal scorer in the state with a total of 18 goals. **Kije Kim** and **Brian Roberts** were also honored, both receiving honorable mention in the state selections.

\$15,000 FOR MISSIONS

The College student body has set a goal to contribute \$15,000 through the Student Missions Fellowship during the 80-81 school year. President **Alvin Hull** stated, that "along with a heightened interest in prayer for missions, SMF is hoping that more students will realize the need for sacrificial giving this year." The following is an account of the projects:

Mexico Crusade	\$ 500
India	500
Equipment to conduct open air work in India is being purchased for Samuel Paulson who will be returning to his homeland upon graduation in May.	
New Guinea	500
Vance and Patty Woodyard are 1980 graduates working in linguistic and medical work with Worldwide Evangelical Outreach.	
China	500
Far Eastern Broadcasting Company is building a transmitter to beam the Gospel into Mainland China.	
Summer Missionaries	9,000
This money will be used to assist about 30 students who will be serving overseas.	
Campus Missions	4,000
The four-day College missionary conference, international dinners, and individual ministry to missionaries are covered in this project.	
Total Projects	\$15,000

Mr. Lipp



NEW TRUSTEE

At the December meeting of the Board of Trustees, **David A. Lipp** of Oakton, Virginia, was selected to become a member of the Board. Mr. Lipp is employed as an architect in Vienna, Virginia. He and his wife, Judy, along with their three children, attend McLean Bible Church where he is the Chairman of the Board of Elders.

AUXILIARY CHRISTMAS

The Women's Auxiliary Annual Christmas Buffet and Concert attracted 370 friends. Following a delicious buffet **Adrienne Harris**, violinist, and **Colleen Formby**, mezzo-soprano, presented a musical program.

CORRESPONDENCE SCHOOL GROWTH

There are now over 300 students enrolled in the WBC Correspondence School in various courses. The students are enriching their lives with courses in Bible book studies and surveys, doctrine, Christian education, several how-to courses, and a new course on the Christian home and family. A new brochure describing the course offering has been printed. For your free copy, write to the WBC Correspondence School.

INAUGURAL WITNESS

As they have done every Inauguration since 1949, the entire student body of WBC and CBS along with the faculty and staff spent January 20 on the streets of Washington, DC. A special Inaugural Souvenir tract was prepared and 250,000 copies of this gospel message were shared with those who came to view the Inauguration festivities.

CAMPUS CALENDAR

March

- 7 Women's Auxiliary Luncheon
- 20 Wagner Auditorium/Gymnasium Dedication
Guest Speaker: Victor Beattie, Pocket Testament League
- 25-28 Missionary Conference
Keynote Speaker: Dr. Ron Blue, Dallas Theological Seminary

April

- 10 CBS Annual Banquet
- 17-21 Easter Recess
- 24 WBC Senior Honors Banquet

May

- 15 Baccalaureate
- 15 Spring Commencement Concert
- 16 Commencement
- 19 Summer School Begins: Day College

June

- 1 Summer School Begins: Evening College and Adult Education
- 6 Women's Auxiliary Brunch

PRAISE AND PRAYER

PRAISE

1. Rejoice with us in the good enrollment the College experienced this semester. We, of course, desire to see all of the programs expanding, reaching more people.
2. Thank you for sharing in this important ministry. Your prayers, financial support, and promotion on behalf of WBC and CBS are greatly appreciated. Truly we are co-laborers.

PRAYER

1. Pray for the tight financial situation we are facing. The Lord is meeting needs, but we have been forced to layoff some staff and cut back in many areas.
2. Pray for the funds needed to completely pay for the Wagner Auditorium/Gymnasium. A \$250,000 bank loan needs to be repaid.

FINAL WORD

Your final word (Last Will and Testament) should reflect your love for Jesus Christ. Share a word of testimony and remember the work of the Lord. Many of the friends of WBC have included this work in their will.



THE MILITARY CHAPLAINCY -- A VIABLE MINISTRY FOR TODAY

by Captain Winfield D. Buzby

I have vivid recollections of the feelings I experienced when I received orders calling me to active duty in the United States Army Chaplaincy in April of 1975. It was not easy to leave the pastorate, a church that was prospering under the leadership and blessing of the Lord, many loving friends, proximity to family, and the civilian lifestyle in general with which I had become so familiar and comfortable. One thing, however, was clear in my mind. The Lord had called me to be a chaplain in the United States Army. His abundant provision had far exceeded every need and removed every obstacle. Despite questions from others which seemed to indicate that they believed to the contrary, I knew that I was not leaving the ministry, but only changing places within God's vineyard. Although I resigned as the pastor of a local independent Bible church, I did not resign my membership. Rather, I became a missionary from that church to the military. Moreover, in these subsequent years of military service, the encouragement and prayer support of the pastor and congregation of that local church have been a real blessing to both my wife and myself.

As I have talked with other chaplains over the years, I find that their experiences are generally quite similar to my own. It is my firm personal belief that the military chaplain is a vital part of the church's outreach today. While the Army chapel and chapel program can in no way take the place of the local church, they are an important extension of it. In fact, by the very nature of the constituency which the chaplaincy serves, they often become the only part of the church that some service members ever see.

For me, the chaplaincy has been an exciting ministry. The opportunities for ministry and service are as varied and boundless as the energy and creativity of the individual chaplain. In serving an army comprised of young service members -- half of which are married and many of whom are away from home for the first time -- the opportunities for service are unlimited. I can honestly say that I

have never had any limits on my preaching, teaching, and evangelism other than those that were self-imposed or those to which I could readily agree. In my mind the chaplaincy provides an opportunity to serve on the frontier -- to live with and minister to men and women who are involved in the intensity and struggles of life as perhaps experienced in no other sector of American life.

The Continental Congress authorized the United States Army to have a chaplaincy on July 29, 1775. Since that time, the Army Chaplaincy has developed and expanded. In September of 1945 there were nearly 10,000 Army Chaplains who had seen active duty during World War II. The objective today is to maintain a ratio in the field of one chaplain to every 1,000 soldiers. Currently there are over 1,400 chaplains on active duty representing the four major faith groups: Catholic, Protestant, Jewish, and Orthodox. In addition, several hundred other chaplains are serving in reserve units.

There is an openness with which the chaplain's message is received today. While the era of soldiers marching in formation to chapel for services has come and gone, voluntary attendance and participation in chapel are on the rise. As in civilian life, potential chapel attenders are looking for someone who can make God and His Word meaningful and relevant to their lives -- someone who can model the love of Christ, be sincere and caring, and preach interesting and meaningful sermons. They want a person who by precept and example can help give meaning and purpose to their lives.

General Rommel once said that "the best form of welfare for the troops is first-class training." I have found that my training at Capital Bible Seminary has put me in good stead in the chaplaincy. My experience has been that the vast majority of officers and enlisted men and women who ever darken the doors of the chapel are interested in a conservative, spiritually and intellectually sound exposition of the Word of God. It has been my privilege and joy by the grace of God to have the privilege of providing this for the past six years, and I am grateful for the years of study at Capital which have prepared me for this task.

I count it a high privilege to serve in both the army of our Lord and that of the United States. My experience has been that the things I have learned in one army have been beneficial to me in the other. But whatever the calling -- civilian or military -- may we always remember the words of Paul to Timothy: "Now therefore endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life that he may please him who has chosen him to be a soldier." Let none of us forget that there can be no discipleship apart from discipline!

Captain Buzby received his Th.M. degree from Capital Bible Seminary in 1971. He was endorsed for the U.S. Army Chaplaincy by the Independent Fundamental Churches of America in 1975 and is currently stationed in Germany.

ALUMNI UPDATE

1980

Craig ('80 WBC) and **Pam Debinski** are involved in church planting in Tamaqua, PA, with Eastern Independent Church Mission. Craig and Pam have just recently recovered from a car accident and wish to express their thanks to all who prayed.

Tony Gomes ('80 WBC) has recently been involved in church planting in Famalicao, Portugal. He has returned to the States and plans to continue with his deputation work.

Marshall Hawkins ('80 CBS) is presently teaching at the Maine Bible Institute in Bangor, ME.

Jean Marc Lepillez ('80 WBC) and his wife, Wanda, are now in Illinois where Jean Marc is doing graduate work in communications at Wheaton Graduate School.

Isabel Ly ('80 WBC) has recently been accepted with Far Eastern Gospel Crusade as a missionary candidate to Taiwan to work among the Hakkas people.

Joyce Stauffer ('80 WBC) is teaching second and third grade at a Christian school in Puerto Rico.

Ray Walters ('80 WBC) needs our special prayers after the death of both his mother and father in a week's time. He has been head-quartering at home while on deputation for ministry in Thailand. A note of encouragement would be a real lift. Write Ray at Route 2, Box 40-A, Salem, IN 47167.

1976 - 1979

Bob Kay ('79 WBC) is preparing to go to Haiti with Unevangelized Fields Mission. He has received 20% of his support and is planning for a June 1982 departure. His home base is Doswell, VA.

Steve Mosely ('77 CBS) has just recently been in the States to recruit team workers for the ministry in Portugal.

Vicky Rogers ('79 WBC) is working in New Jersey with Open Air Campaigners. She recently hurt her back which promoted an already serious back condition and requests prayer for this physical problem.

Jesse Van Schepen ('77 WBC) is presently on deputation with Un-evangelized Fields Mission as an appointee to Germany. She has received 37% of her support and her home base is DeMotte, IN.

Harold ('77 WBC) and **Sheryl Snelling** send word that they are serving in a local church ministry in Durham, NC.

John ('79 WBC) and **Marianne Theriault** are busy with studies at Dallas Theological Seminary and are preparing for a ministry with Didasko Ministries, Inc.

Paul and Kitty Trout ('78 WBC) are now in Hermosillo, Mexico. Paul is teaching while Kitty is learning the Spanish language.

Barry Van Pelt ('72 WBC, '76 CBS) is pastoring the Blue Run Baptist Church in Somerset, VA, along with his wife, Martha, and their two children.

Ruth Wright ('78 WBC) is teaching music, managing medical clinics, and training SS teachers in Nigeria, West Africa.

1971 - 1975

Ken ('72 WBC, '75 CBS) and **Joey** (Brooks '72 ES) **Beichler** are presently in British Columbia teaching at the Native Institute of Canada. Here's a news item for you deer hunters. "The Lord has already provided us with a moose. I shot it on the second day of the season . . . How we praise Him for this provision of our year's meat supply!"

Joe ('75 CBS) and **Bonnie Henriques** report terrific results from their summer campaign to reach the lost in Portugal. They are seeking individuals to make up a missionary team to serve there. They plan to be home on furlough for six months this year.

Carol Hoover ('73 WBC) is serving with CEF in Somerset, Pa, as local director. Pray with her for her goal of 15 Good News Clubs with 250 enrolled this year.

Paul Johnson ('75 WBC) is the pastor of Bible Baptist Church in Williamson, NY, along with his wife, Clara, and their four children.

Kids, Kool-aid & KooKies

by Dennis Bouchard



The first time you glanced through this issue of *Reflections* and noticed this article on Vacation Bible School, you probably chuckled and said, "This guy sure is pushing the season!" **Right you are!** I am pushing it because VBS can be one of the most effective and fun-filled outreach ministries you and your church can have, and it deserves to be pushed. In these next few paragraphs, I would like to share with you some concepts that I have found helpful in making VBS profitable both for the staff and the students.

VBS is taking on a new appearance in the 1980's. By checking around, you will see the many ways VBS is carried out -- 5 and 10-day VBS's, Backyard Bible Clubs, Day Camping, and other ways. With VBS there is liberty to make major changes from one year to the next. Numerous adjustments in format can be made in order to respond to changing schedules and needs.

Here are three important areas of planning you should have well under way at this date. They are the matters of recruiting personnel, selecting the curriculum, and planning the publicity.

Recruiting Personnel

The most strategic person in the entire process is the VBS director. This individual *must* be a people-oriented person. His role is to formulate plans and then to motivate and direct people in carrying out those plans. His first item of business will be the task of recruiting a staff. The best way to do this is to enlist department superintendents and allow them to recruit the teaching team they need for their department. This provides a good relationship among those who will be working together. The VBS director then can recruit the other supportive staff members such as refreshment chairman, supplies chairman, and recreation personnel.

Selecting the Curriculum

An area that can cause you to "spin your wheels" and lose precious time is the selection of a curriculum. In VBS, as in the Sunday School, the benefits of using only one published curriculum throughout the school far outweigh the weaknesses. The simplest approach

to this decision is to look first at the current selection of material from the publisher whose curriculum you used last year, providing that it was satisfactory. If the current year's curriculum meets your needs, give the other selections only a quick overview to determine if they emphasize a theme more appropriate to your needs. Much time can be lost each year if you attempt to thoroughly evaluate all published curricula.

A valuable source of information and exposure to VBS resources is your local Christian bookstore. Many stores hold VBS Previews to acquaint church workers with the materials which are currently available.

Just a word needs to be said about substituting "our own" craft projects for the ones supplied by the publisher. The editors at various publishing houses plan and develop all the components of the curriculum to augment each other in the teaching-learning process. If you plan not to use the packaged craft items as an economy measure, be sure to take great care in selecting the crafts you make from "scratch" and household materials in order that they do not become "busy work" but will be a means of reinforcing the lesson or theme you are teaching. A well-correlated handcraft project cannot be replaced by painted macaroni glued to an old shoe!

Planning the Publicity

There are three major "publics" you need to have in mind as you plan your promotion of VBS. Each needs to be approached differently and receive your VBS information in a different way.

To your **congregation**, VBS may appear as a noisy, messy invasion of commandos seeking to depreciate the property value of your church building. The folks in the pew must be "sold" on the value of VBS as an outreach ministry. Testimonies of individuals who found Christ through VBS and the enlistment of prayer support for VBS will help to emphasize the spiritual objectives of the program.

Your **community** needs to know that VBS is a program of your church in which they are welcome to participate. Communicate to them the value and benefit of VBS. Newspapers and radio or TV announcements help to get this across in a credible manner.

The most important group to inform is the **participants** - the children and teens for whom you have a VBS. Let them know that you have prepared a time of enjoyable and interesting Bible study activities just for them. Get this word out on posters, banners, doorknob dodgers, and flyers. Some churches even have held VBS parades through their neighborhoods. The guidebook which comes with your VBS curriculum will have many ideas for effective publicity.

I hope these ideas have sparked your thinking about VBS and will help you get some plans rolling for this summer of opportunity that lies ahead. As you plan, be in prayer that the Lord will direct you as you seek to win your part of the world for Him.

Phil ('75 WBC) and **Barbara Klumpp** are serving the Lord in Sogod, Philippines. Phil is recovering very slowly from "tropical sprue" and requests prayer for wisdom for the doctors as they treat him.

Tim and Judy (Williams, '75 WBC) McMillian with one-year-old Beth are now in California for intensive flight training. Tim will need this training to fly in Zaire.

Andy ('74 WBC) and **Kathy (Swartz) Merritt** are now in Columbus, GA, where Andy is Minister of Education at Edgewood Baptist Church -- the largest church in Columbus. Kathy is busy at home with their four children.

Paul Pease ('68 WBC, '71 CBS) is a chaplain in the U.S. Army stationed at Fort Sam Houston, TX. He was recently awarded the Army Commendation Medal for unwavering devotion to duty and unparalleled job performance.

Josh Kogo Yego ('74 WBC) has successfully completed his Ph.D. program at Illinois State University. His wife, Emily, completed her B.S. in deaf education. Their plans were to leave for Kenya this December.

1966 - 1970

Francis Gardner ('66 WBC) is now the pastor of Griswold Baptist Church, Port Huron, MI. His wife is **Sandy** (Landis '69 WBC) and they have two sons.

Dan and Barbara Kees ('66 WBC) are in Haines Junction, Canada, where they are serving with Far Eastern Gospel Crusade.

Marge Maaser ('67 WBC) is a dorm mother at Berean Mission School in Bloomfield, NM, as well as Child Support Secretary.

Linda McInturff ('67 WBC) has just finished her time with the *Doulos* and has returned to Venezuela with TEAM.

Elmer Mehl ('66 WBC) has just finished work for the Master of Divinity degree at Grand Rapids Baptist Seminary. Elmer and his wife, Peggy, are involved in the ministry at Alaska Baptist Church in Grand Rapids, MI.

John Yates ('67 WBC) and his wife, Joan, are working with the Navajos in New Mexico. Rejoice with John as he anticipates a Bible study with one of the Navajo lads who came to know Christ as his personal Savior after much counseling.

1961 - 1965

Charlie Bruynell ('64 WBC) and his wife are back in Sao Paulo, Brazil, where they are involved in an evangelistic seminar program.

1945 - 1960

Mary Kay Bates ('45 WBC) enjoys serving the Lord in her home church in Landover Hills, MD, after being on the mission field for 25 years.

Al Woods ('55 WBC) is working with Teen Mission in Washington, DC. Al is partly responsible for developing the teen phone program called "Dial-A-Teen."

BIRTHS

Jesse Allen, June 18, was born to **Craig** ('80 WBC) and **Pam Debinski**.

Catherine Eileen, September 30, was born to **Barry** ('72 WBC/'76 CBS) and **Martha Van Pelt**.

Lydia Grace, December 30, was born to David and **Paula (Sleeper '72 WBC) Schnittger**.

Monte Cheyenne, January 6, was born to **Eddie** ('80 WBC) and **Tensel Davidson**.

Justin William, January 6, was born to **Lon** ('75 CBS) and **Brenda ('74 WBC) Solomon**.

WEDDINGS

Barbara Hammond ('80 WBC) became the bride of Lee Woodard on November 8, 1980.

Genelda Johnson ('80 WBC) became the bride of **Anthony LoFaso** ('79 WBC) on January 17, 1981.



DANIEL MAJESKE: GIVING ONE'S BEST TO GOD

During the 1950's Daniel Majeske lived in Washington, DC, where he served as a violinist in the U.S. Navy Band. Upon the urging of several other Christians in the band, Mr. Majeske and his wife Marilyn ventured over to 1441 Rhode Island Avenue, N.W., to what was then the Washington Bible Institute. There they were enrolled in a number of courses with Andrew Telford, Willis Bishop, and George Miles as instructors. Recently, some twenty years later, the Majeskes returned to WBC and during a chapel service testified to the profound effect that the ministry of these men had upon their lives in grounding them in the Word of God.

Currently Daniel Majeske is the Concertmaster of the Cleveland Orchestra, which is one of the top five symphony orchestras in this country. As concertmaster, he is the principal violinist of the orchestra, deciding such things as uniform bowings and arranging sectional rehearsals, as well as being responsible for all solo violin passages in works the orchestra is performing. Next to the conductor, the concertmaster is the highest ranking musician. Mr. Majeske is committed to professional excellence in his musical career which he believes to be God-given. This excellence was brilliantly displayed during Mr. Majeske's chapel appearance at the College where he played the Paganini Caprice #14, the Sarabande from Bach's B-minor Partita, and the second movement of the D-major Violin Concerto by Mozart. During a time of sharing with the student body, Mr. Majeske challenged all present to pursue excellence as a goal in every field of endeavor. He offered the following observations in this regard:

God Deserves The Best That One Has To Offer

There is a tendency today to interpret grace as being able to do whatever you want. Many Christians seem to say, "Well, the Lord has given me this talent. I do not really have to work very hard to develop it. I will simply give that talent to the Lord, and He will bless it." Certainly, God will bless this, but it is an insult to the Lord to simply give Him raw talent without applying oneself to the point of perspiration or frustration with a poor level of achievement. In the Book of Malachi and in other places in the Old Testament one finds a clear indication of the dissatisfaction of God when He is offered the mediocre or the left-overs instead of the very best from His people. Our talents are stewardships

from God. These stewardships can only be used for God's glory if we are willing not only to give them to God, but willing also to spend the time and effort needed to develop them for Him. As Christians, our standard should be the giving of our best effort in every endeavor so that we may not be ashamed of offering it to the Lord.

The World Needs To See A Striving For Excellence By Christians.

There is an opinion among those in the world that believers, because they are Christians, are second rate in whatever field they may be involved. Very often we Christians as a group of people give them good reason for saying this, because we are sloppy about the way we discipline that which we are doing, whether it be as bookkeepers, engineers, musicians, preachers, or whatever. The admonition from Scripture is, "And whatsoever ye do, do it heartily, as to the Lord" (Col. 3:23). When this becomes a sacrifice of praise to the Lord, it is not something second rate we bring -- it is not, for instance, a half-developed knowledge of 25% of our favorite part of God's Word and ignorance of the rest. Rather, it is a total commitment, not only to obeying the Lord which is the most important thing, but, in that obedience to the Lord, bringing a life which reflects sacrifice and discipline.

Excellence In Any Endeavor Requires Commitment.

If one is going to learn to play the violin, he is going to have to do what I did when I was five years old. Others would come to the door and call me out to play, and I would tell them to go away because I was going to practice (and practice is a very monastic activity). The same thing applies to an individual's relationship with God. If one is going to do something worthwhile in the area of Bible study, he must spend time alone with God and His Word. To do this, like playing the violin, there must be a willingness to make sacrifices. This includes the investing of time and energy into study and giving up personal convenience. No matter what the subject area, one must have this kind of commitment, this kind of self-discipline, if he is going to do something worthwhile. "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:13). 

WASHINGTON BIBLE COLLEGE
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Summer College 1981

Summer is a great time for traveling and vacations. It is also a good time to study. Christian school teachers, pastors, church workers, and lay people can all use this time wisely. Consider the classes being offered this summer at Washington Bible College.

May 19-29

8 A.M. - 12 Noon (TuWThF)

NT 401 HEBREWS & GENERAL EPISTLES

NT 402 THE REVELATION

June 1-July 1

6:30 - 9:20 P.M. (MW)

NT 201 SYNOPTIC GOSPELS

June 2-July 23

6:30 - 9:20 P.M. (TuTh)

Th 201 PNEUMATOLOGY-ANTHROPOLOGY

OT 101 OLD TESTAMENT SURVEY

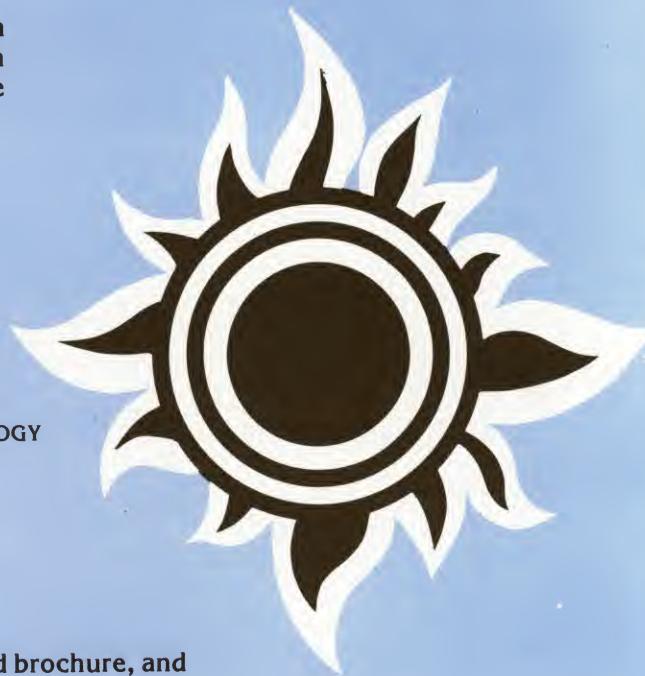
June 1-July 22

6:30 - 9:20 P.M. (MW)

Th 202 HAMARTIOLOGY-SOTERIOLOGY

OT 401 POETICAL BOOKS & ISAIAH

Tuition cost is \$63 per semester hour. For an application, detailed brochure, and registration information, contact the Public Affairs Office.



WAGNER AUDITORIUM DEDICATION

March 20, 1981 -- 6:45 P.M.

You are invited to the dinner/dedication of the **GLENN W. WAGNER MEMORIAL AUDITORIUM/GYMNASIUM**. Family members, friends, and fellow workers of Mr. Wagner will be present. Also, the **RUTH E. MILES MEMORIAL STUDENT CENTER** will be dedicated, which is a part of the Auditorium complex.

The dedication speaker will be **Rev. Victor Beattie**, Media Director for Pocket Testament League and radio voice of "News in a Different Dimension" heard on more than 200 stations worldwide.

That evening an offering will be received with the purpose of finalizing payment on the complex. The dinner/dedication will be conducted in the Auditorium.

For reservations and information, telephone 552-1400, Ext. 222. Reservation deadline is **March 13**.

ADOPT A STUDENT

Most students pay their yearly costs with the money they earn during the summer and their part-time employment during the school year. Between study, work, and ministry, they are busy people. To relieve the burden as much as possible the College and Seminary subsidizes each student \$650. This is the difference between what the student pays and what the actual cost of education is. The need this year is \$400,000.

Each student depends on dedicated Christian friends who literally "adopt" his biblical education and pay the difference. This is an investment in their lives and the important role they will play in spreading the Gospel and providing leadership for the Church worldwide.

You may be able to contribute the entire amount or only a portion. All will be appreciated. Write to the Public Affairs Office for information on how you can "adopt" a student.